DOCUMENT RESUME

ED 141 016 RC 009 952

AUTHOR	Stevenson, Sharon
TITLE	Indian Education Project: An Abridgment.
INSTITUTION	Central Michigan Univ., Mount Pleasant.
SPONS AGENCY	Michigan
PUB DATE	May 74
NOTE	36p.; For complete document see RC 009 953
EDRS PRICE	MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS	*American Indians; Cultural Awareness; Curriculum Development; Day Schools; *Educational Alternatives; Elementary Secondary Education; *Ethnic Studies; *Feasibility Studies; Higher Education; Pilot Projects; Synthesis; Teacher Education
IDENTIFIERS	*Central Michigan University; *Michigan (Detroit); Native Studies

ABSTRACT

Synthesizing two priority proposals identified by the Indian Education Project of Michigan, this report outlines a proposal for establishing an Indian Education Center (staffed by American Indians and advised by a University Advisory Committee made up of Indian parents and the Indian community) to meet the needs of Indian students and simultaneously disseminate information on the nature of Michigan Indian education to the local community and the state at large (primary duties of the center would be development of: inservice training programs for teachers and future teachers; a Native American curriculum; a research component to examine causes and solutions re: the 75% dropout rate among Michigan Indian students; pilot projects; and job training programs). The second proposal is presented as a recommendation coming out of a study of the Detroit area (a survey of 105 Native Americans comprised of 38 males and 67 females ranging in age from 16 to 78 years and residing both in Detroit and its outlying areas) which calls for an Indian-operated day school in the Detroit metropolitan area that is separate from the Detroit Public School System (starting at the elementary level and offering courses in Indian history, languages, arts and crafts, culture, singing and dancing, and religion). (JC)

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INDIAN EDUCATION

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ABRIDGMENT

Study funded by State of Michigan and conducted under the auspices of Central Michigan University, Mt. Pleasant, Michigan 48859

RC009952

INDIAN EDUCATION PROJECT:

AN ABRIDGMENT

Abridgment Prepared By
Sharon Stevenson

May 1974

ABSTRACT

The following report is a study of the feasibility of establishing an Indian Academy in Michigan. It was conducted by two Indians: Larry Martin, the director, and Joann Morris, assistant in charge of the Detroit study. Funds were authorized by the Michigan State Legislature in the spring of 1972 and channeled through Central Michigan University in Mt. Pleasant. The complete report, ranging to 245 pages with appendices, has been abridged for convenient perusal, but is readily available through the Office of Instruction and Research at Central Michigan University.

The report indicates that the present Michigan school systems are failing to educate Indian children -- 75% drop out -- and that most organizational efforts are inadequate in dealing with the real educational-social-economic needs of the Indian communities (See complete report, p. 53).

Two proposals are made to alleviate the situation. Proposal I recommends establishing an Indian Education Center at Central Michigan University which would meet the needs of Indian students at the university level and would at the same time disseminate information to the local community and the state at large on the nature of Indian education in Michigan. Among its primary duties, the center would be responsible for developing

in-service training programs for teachers and future teachers, for developing a curriculum in the study of Native Americans, for helping to establish pilot programs using such a curriculum, for conducting research concerning the causes of and solutions to the present Indian drop-out rate, and for establishing job training programs. Such a center would be staffed with Indian personnel and would be advised by a University Advisory Committee made up of Indian parents and the Indian community.

Proposal II recommends establishing an Indian-operated day school in the Detroit metropolitan area separate from the Detroit Public School System. It should start at the elementary level and offer courses in Indian history, languages, arts and crafts, culture, singing and dancing, and religion. It should be planned and governed primarily by Indians, utilizing Indian teaching personnel.

The report contains the following recommendation:

> One of the characteristics of most Indian communities and organizations is a deep appreciation for immediate results .... Although surveys may be tolerated in Indian communities, they are frequently resented. Only when the research is united with some type of immediate action does it seem acceptable (complete report, p. 35).

The statement indicates clearly both the concern of the Indian people for their young and the urgency of their situation.

INDIAN EDUCATION REPORT

1974

By:

LARRY MARTIN - Study Director
and
JOANN MORRIS

ACKNOWLEDGMENTS

The research reported in this study was financed by a state legislative appropriation channeled through Central Michigan University.

We are particularly indebted to the Indian people in Michigan who helped to implement this Project. The Inter-tribal Council, North American Indian Association of Detroit, Associated Indians of Detroit, and the staff of the Michigan Indian Affairs Commission gave the project their full support, without which it could not have been accomplished.

The Administrative staff at Central Michigan University was particularly helpful in implementing many of the technical tasks related to the Project, but went far beyond this to demonstrate their support. It is of special importance to note the continued and sincere interest of President William B. Boyd. Ernest L. Minelli gave invaluable help in difficult situations. The Chippewa Big Brothers and Sisters, especially Mary Rasch, Co-Director, were of special assistance during the study. And the many faculty and staff of Central Michigan University who demonstrated wholehearted support for the Project are too numerous to mention.

I also want to thank Central Michigan University secretaries Rea Hayes and Jean Martin for their full support of our staff, Barbara Sprague for her secretarial assistance, and Joann Morris for her invaluable "Detroit Study."

Julius S. Peters of Mt. Pleasant, Michigan, is thanked for designing the cover of this study. His drawing was selected from many other competing designs.

INTRODUCTION

In the context of the issues raised in the 1969 report made by a special U.S. Senate Subcommittee on Indian Education,[1] the State of Michigan is interested in viewing the Indian educational needs in Michigan and in re-evaluating its responsibility to Indian people. Michigan is one of the few states that has taken upon itself full responsibility for the education of its Indian people. (Public Act No. 95, 73rd Congress, Senate 2152 Approved February 19, 1934). This raises the question of whether or not the state's educational institutions are able to do an adequate job of educating Indian children.

According to statistics in the tribal office at the Chippewa-Saginaw Indian reservation, 75-80 percent of Indian students drop out of high school before graduation. These figures are not very much different from the socio-economic study made of Michigan's off-reservation Indians in November, 1971.[2] This study reports that "almost three-quarters of the

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[1] U.S., Congress, Senate, Indian Education: A National Tragedy -- A National Challenge, S. Res. 80, 91st Congress, 1st Session, 1969.

[2] Touche, Ross and Company, A Survey of the Socioeconomic Status of Michigan's Off-Reservation Indians. Lansing, Michigan; The Governor's Commission on Indian Affairs, Touche, Ross and Company, 1971.

Indian household heads surveyed had not graduated from high school, nor had the vast majority of their spouses."[3] This indication of Michigan Indian drop-out rate is slightly higher than the national Indian drop-out rate of 60 percent. The obvious question is "Why are these figures so high?"

The only effort to find answers to this at the Chippewa-Saginaw reservation has been through the tribal education committee. The local committee, after reviewing the records of Indian children in the public schools, discovered that they had consistently low scores on State assessment and Stanford achievement tests and a consistent record of high absenteeism. After some analysis, initial reasons for these facts were offered: inadequate housing, insufficient income of Indian community, and a lack of communication between the school system and the Indians. Other more basic reasons include the gradual breakdown of the Indians' cultural traditions, a lack of knowledge of their unique relationship to the federal government, the disparaging viewpoint concerning Indians in American History courses being taught in the schools, and various levels of social isolation experienced by impressionable Indian youth. (See complete report, p. 18).

A significant observation concerning these facts is that very little improvement is being attempted in the local public school systems and the

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[3]Touche, Ross and Company, p. 46.

University community. Only with the availability of Johnson O'Malley funds (a Congressional Indian Education Bill) would the local public school systems investigate the need and allow certain types of innovative programs. On the University level, Central Michigan University responded when a state legistlative appropriation (the Indian Academy Project) was made available to the school. In analyzing the response of the school systems and the University in the light of the complex problems of the Indian people, it seems that the help indicated above could be only the beginning of a much more basic program.

THE APPROPRIATION

In an effort to counteract the problems of Indian education, several members of the faculty and staff of Central Michigan University initiated plans for establishing a residential Indian Academy sponsored by Central Michigan University.[4] An Indian Academy Committee was formed to initiate and implement procedures. A legislative appropriation of $20,000 made possible a feasibility study of the Indian Academy proposal during the summer of 1972.

The $20,000 state appropriation meant many things to the Indian people. It meant the chance for Indians to determine their own needs and

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[4] Copies of Michigan Academy of the Indian Nations. A Prospectus and A Proposal to Establish the Feasibility of a Michigan Indian Academy are available from the Office of Instruction and Research, Central Michigan University.

the possibility of initiating their own programs. It meant that an Indian staff could play the key role in the administration and design of this project. It meant a cooperative and supportive relationship with Central Michigan University. It allowed for proper monitoring and control of the funds while, at the same time, doing some solid work that needed to be done. It provided a learning experience for the various Indian people who took part in the project. It stimulated local people to develop their own programs. In relation to the general objective of the program, it resulted in the discovery of many possible options for meeting the problem of the Indian drop-out.

THE STUDY

In the beginning, it was assumed that the reservation community (involving the four reservations) was the most critically needy community. It made sense from that point of view to favor considerable help to the reservation community. Yet preliminary investigations disclosed the fact that Detroit had by far the greatest number of Indians. Since the Michigan Indian population is widely scattered, two trips were made in early summer to explore the need in other areas. One trip touched the towns of Charlevois, Traverse City, and Peshawbestown, referred to hereafter as the Northwest Michigan area. The other trip was made to Grand Rapids where an estimated 800 Indians reside.

The procedure of determining which area should have priority in this study involved some careful and sensitive exploration into these areas

with Indian people. Three questions were posed in the various meetings and discussions with Indian people: (1) What is the educational need in your area ? (2) What is the program that will best meet that need? (3) Are the Indian people willing to commit themselves personally to insure the success of the venture? In addition to having these questions answered, there was an effort to solicit endorsement of the project from the Indian people of the various areas. (For an account of the general responses to the project in each of the areas, see the complete report, pp. 14-21.)

Priorities for the Indian Education Project, based on the documental facts from key Indian areas, were established in the following order:

1. Central Michigan University and the Saginaw-Chippewa Reservation relationship;
2. Detroit's Indian School idea;
3. Grand Rapids and its need for community organization;
4. The Northwest area with its motivational camp; and
5. The Upper Peninsula Reservations with their Johnson O'Malley programs.

Only the first two priorities were studied to any degree. Proposal I speaks to the establishment of an Indian Educational Center at Central Michigan University. Proposal II deals with establishing a school in the Detroit area.

PROPOSAL I: AN INDIAN EDUCATION CENTER AT CENTRAL MICHIGAN UNIVERSITY

The establishment of an Indian Educational Center at Central Michigan University will help correct the serious lack of education experienced by the 20,000 Indians in the State of Michigan. The general community also needs such a Center, not only to fulfill its legal responsibility to its Indian citizens, but also to correct serious racial polarization that has developed between the local community and the Indian reservations. A public school system can fulfill its educational role with the effective participation and support of its citizenry. If the public school systems, including the state-supported universities, are to be effective with Indian children and students, they must have the participation and support of Indian people.

Historically, the state universities have not been geared to meet the unique educational needs of the Indian people. They have set certain types of standards which make it sometimes impossible for Indians to attend. The costs of getting a university education have sky-rocketed; while most Indians the poverty level remains constant. University staffs contain few if any Indian people, even in areas of Indian settlement, and most of those few are not in any decision-making capacity. The educational needs of Indian people, like others in this state, are both changing and constant, and any significant improvement of educational status will involve years of hard work and faith in one another.

Although the Indian Educational Center concept speaks directly to the possibility of constructive Indian self-help, it ultimately fulfills a basic need of the total community in Michigan. It can enhance the efforts of the public school systems to fulfill their purpose of education for all. Such a center can help inform the general community about Indians living in the community today, as well as Indians in the remote past. Indian input at Central Michigan University, however, ought not to be merely an ad hoc arrangement, but an integral part of its design. Good faith must be demonstrated by the University in including Indians on the faculty and staff, and in the student body. The further isolation and neglect of Indian educational need which has been demonstrated in the national averages of school drop-outs should not extend its pattern into Central Michigan University.

A recent report to the President of the United States by the 1970 White House Conference on Children contained a recommendation for the fundamental re-designing of education.[5] It includes the suggestion that the process must (1) identify needs, (2) determine requirements, (3) select alternatives, (4) implement, and (5) continually evaluate and revise. Specific questions and suggestions for each of these areas except number five are listed below.

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[5]Report to the President: White House Conference on Children. Washington, D.C.: U.S. Government Printing Office, 1971.

1. Needs:

Consider the Indian student's needs. By what means can his learning opportunity be made more responsive, individualized, and humanized? Who is he? What does he already know? What does he need to learn? What is his learning style?

2. Requirements:

What are the requirements for satisfying those changing needs? What are the ways of satisfying the requirement? What degree of achievement will get him where he wants to go?

3. Alternatives:

What are the various ways for the student to achieve his goals? Should the student himself be involved in deciding and selecting alternatives he is going to use?

4. Implementing Change in Instruction:

Goal: To establish a relevant education for Indian students in the existing university structure.

Methodology:

a. Establish a University Advisory Committee made up of Indian parents and the Indian community. This should be a status group with access to the President.

b. Establish working relationships with appropriate departments.

c. Identify needs of the students through a common effort with the advisory group.

d. Relate the needs to instructional resources within the university.

e. Assess the limits of university resources to meet need.

f. Locate and utilize other resources to meet the identified need.

If change is to be effective on the instructional level, a number of people have to be involved. These include (1) the Indian Committee, (2) the faculty and the administration, including special emphasis within the School of Education, and (3) the student.

The involvement of the Indian Committee is a key factor in making the university accessible to the Indian community. This group also serves as a way for the university to address its concern to the Indian community. The group is especially valuable in enhancing the learning process if there are Indians in the classroom. It gets involved identifying needs such as food, clothing, housing, medical needs, family breakdown, and governmental relationships. Indians have a right to express their needs and to help fulfill them. They have a right to express disagreement, participate in discussions, come to their own understanding of law and order, and speak to such issues in the Indian community as seasonal life styles, mobility, and death in the family.

The involvement of the faculty is also a primary factor. They have the job of teaching, which involves selecting materials, organizing procedures, utilizing certain methods, identifying lack of facilities, suggesting innovations, and relating to the students. They are the ones who are personally involved in the success or failure of the Indian student.

Educational Theory

A variety of theories can be utilized in the process of education. Many of these may conflict with Indian thoughts and values. Many others could be combined in a very exciting learning experience. Utilization of the usual theories by the school system may not be appropriate for some Indian students, and this theory incompatibility may contribute to the students' poor achievement in school and to the lack of relevant programs. The many good points about the usual theories should be used appropriately; it is hoped, however, that Indian views, too, can be utilized in the teaching situation where they are appropriate.

In counseling, rather than taking the parent and child separately and treating them only in episodic relationships, one could ask Indians how to utilize their traditions in counseling. In relating to the community, one should not simply urge a standard behavorial mold, but should encourage constructive expression of difference. In group experiences, one should take not only the teacher-student relationship of the group, but should also be willing to explore the significance of clan and family relationships in the

teaching process. In respect to community groups, the rules and regulations related to law and order have a bearing on control, but a wider understanding of assimilation processes could very well accomplish a longer lasting effect. Working with staff, faculty, and administration is usually seen as an administrative-level concern; therefore, in the coordination of communities and individuals, the usual practice is to have specialists or experts do the job. The Indian way, however, is based primarily on total participation. Concerns involving people are regarded as personal concerns with personal dimensions at stake; therefore, generalists are sometimes needed.

Preparing the Non-Indian for Change

There is a lot of education to be accomplished, not only with Indians but also with non-Indians. This is not meant in any negative sense, but as a point of fact. Any change will occur much more easily if the people are open to change. The sharing and exchange of available knowledge is an important aspect of the process of change and was facilitated in many ways by the activities involved in this study.

The highlight of the project in this regard was the Indian Symposium held in September, 1972. Administrators and faculty of Central Michigan University, principals and teachers of Michigan public schools in Indian settlement areas, members of the Detroit School Board, and representatives of the State Department of Education were invited. Speakers included Indian leaders in education from many areas of the country. The resultant

interaction between Indians and non-Indians concerned with Indian education provided a positive and creative planning experience for those involved. It was generally felt that more experiences of a similar nature would be highly valuable.

Central Michigan University has evidenced, in many ways, a sincere interest in developing Indian programs:

1. The Academy Committee is interested in the Indian Education Project.
2. The University Educational Skills Center is actively interested in developing supportive and/or remedial services.
3. The Institute for Personal and Career Development is interested in education for the disadvantaged.
4. Park Library is interested in collecting materials which would coincide with the development of an Indian Program.
5. Chippewa Big Brothers and Sisters is a student volunteer organization which endorses endeavors to carry out projects of human interest on a year-a-around basis with the Indian community.
6. The Administration has given full endorsement to the Indian Education Project and allied behind every phase

of its development. The Administration and Staff also played a key role in sponsoring the Indian Symposium. These various areas of interest need to be focused upon one major program which can be implemented within the total structure and resources of the University.

RECOMMENDATIONS FOR PROPOSAL I

Utilizing its many educational resources, Central Michigan University can study the reasons for the drop-out rate among Michigan Indians and initiate programs specifically designed to help Indian students obtain a relevant education which will meet their needs.

I. Programs:

A. In-service Training for Teachers:

1. Develop and implement an Indian in-service program for Education students at Central Michigan University.
2. Develop and implement an Indian in-service training program for teachers in the Mt. Pleasant School system. Use Mt. Pleasant as a model for a program which could be expanded to reach all Michigan schools having a significant Indian population.

B. Indian Studies Program:

1. Develop a curriculum in the study of Native Americans that disseminates knowledge of their achievements of the past as well as of the present, and knowledge of the ways in which Native Americans today are solving their problems.

2. Recruit Indian students to Central Michigan University and provide them with specific counseling, tutoring, and financial assistance.

C. Job Training:

1. Develop and implement job training programs specifically designed for Indians.

2. Use Central Michigan University as a job training area as well as a placement resource during and after training.

II. Staff:

A. Director:

The initial responsibility of a full-time Director of the Center would be to conduct in-depth research into the Indian drop-out rate in the Mt. Pleasant school system. This might involve some experimental

programs with Indian children in the local public schools. Further responsibilities include:

1. developing and implementing in-service training for some students at Central Michigan University, and for some teachers in the Mt. Pleasant schools;
2. beginning strategies to develop curricula at Central Michigan University;
3. establishing and working with a Central Michigan University Advisory Committee to begin program strategies;
4. preparing and monitoring the budget for the total Indian Education Center;
5. hiring, training, and supervising appropriate staff;
6. disseminating information;
7. developing appropriate funding resources for the continuing operation of the Center.

B. Assistant Director:

The major responsibilities of the Assistant Director include:

1. promoting career opportunities at Central Michigan University, and initiating job training programs;
2. recruiting Indian students;
3. coordination with the Educational Skills Center in helping Indian students;
4. coordinating Chippewa Big Brothers and Sisters programs.

III. Funding:

Two types of funding may be necessary for the Center: initial funding for the first year and extended funding for the continuing operation and expansion of the programs. Sources of funding for the initial funding for the first year and extended funding for the continuing operation and expansion of the programs. Sources of funding for the initial program are suggested as follows:

Director - Central Michigan University Allocations

Assistant Director, Secretary - Institute for Personal and Career Development

Equipment, SMCS - Mt. Pleasant Board of Education

PROPOSAL II: AN INDIAN SCHOOL IN DETROIT

Within recent years, Native Americans throughout the country have decided that it is time to begin passing on to the children true Indian education, an education that is relevant and that can be taught only by fellow Native Americans. Through teaching children by way of their own culture and in a manner incorporating their own cultural values, rather than via an alien culture, more Native American children will find education meaningful and important once again. They will wish to stay in school longer, and the drop-out rates will be lowered. With these goals in mind, many new Indian-controlled schools have been started all across the country.

Concerned Native Americans in Detroit, Michigan, wish to begin such a school. It was with the hope of providing pertinent data regarding the feasibility of establishing an Indian school in Detroit that the following portion of this study was done. The primary focus in the study was on Indian community support. We wanted to discover whether the native population in Detroit would truly support an Indian-controlled school. Additional information was gathered regarding possible funding sources, possible building sites, and on the mechanics of actually beginning a school. (See pages 74-87 of the complete report.)

PROJECT BACKGROUND

The Detroit area study began July 10, 1972, and ended September 15, 1972. The ten-week project was organizationally divided into three separate work periods. During the first four weeks, initial orientation and planning sessions were held. The general Indian education funding proposal allowed for various trips to new, already-existing Indian-controlled schools to obtain much-needed help and information from them. All trips were also planned and carried out in the first four weeks. Another early objective was to compose a sample questionnaire which could be changed and improved after discussions with local Indian people.

Within the second four weeks, emphasis was placed on carrying out interviews. Prior to intensive community interviews, attempts were made to publicize the study on the radio and in community meetings. Relevant materials regarding the establishment of an alternative school were continually being gathered throughout the summer. The final two weeks of the project were primarily used for final data collection and report writing.

Three Indian-controlled schools were visited in the early part of the summer. The schools were located at Ethete, Wyoming; Busby, Montana; and Milwaukee, Wisconsin. A visit was also made at the Coalition of Indian Controlled School Boards, Inc., in Denver, Colorado, and the Native American Rights Fund in Boulder, Colorado. (Pages 57-62 of the complete report contain a thorough account of these schools.)

During our stay in Colorado, we learned more about the history of the Coalition and how it might help us. They have written of themselves:

> The Coalition of Indian Controlled School Boards, Inc., is an Indian organization. CICSB is a mutual, self-help organization composed of Indian schools that have gained control of the educational processes within their communities. The chief aim and primary purpose of CICSB is to help strengthen the movement of educational reform and to assist Indian communities establish local control. The Coalition provides technical-legal assistance and consultants based in the field under the direct control of the grass-roots people being served there, by developing a structure and relationship on a one-to-one basis between the consultants and the communities. The CICSB was formally organized in December, 1971.[6]

The Coalition has been deeply involved in the struggles of other schools and is eager to help other educational groups overcome as many of the state or federal obstacles as possible. Although they have worked primarily with reservation groups, they are more than willing to work also with urban

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[6]Coalition of Indian Controlled School Boards, Newsletter, 30 June 1972, p. 1.

Indians. Contacts have been made between individuals at Associated Indians of Detroit and Donald Wanatee of the Coalition. This relationship should be maintained. The Coalition has offered to send a consultant to Detroit to help organize the people and begin an Indian-controlled school in this area. Their offer should not be bypassed.

FIELD RESEARCH

The field research was conducted in a tri-county Detroit metropolitan area. According to 1970 census figures, 5,871 Indians reside in Detroit's Wayne County alone. (Perhaps 50 percent of the Indian population in the Detroit area is of Canadian citizenship. See the complete report, p. 9.) The Indian population is well scattered throughout Wayne County as well as in the two adjacent counties of Oakland and Macomb. One area in downtown Detroit has a high concentration of Indians and that is the so-called Cass Corridor. Another smaller concentration of Native Americans appears to be growing in the suburb of Dearborn, Michigan.

The Indians in Detroit and its suburbs are served primarily by four Indian-run service organizations: The North American Indian Association, Inc.; Associated Indians of Detroit; Indians of North America Foundation; and American Indian Services. All four organizations do their best to help aid their urban brothers and sisters, but efforts are often duplicated because of a lack of communication between all groups. The Native Americans in

Detroit are desperately in need of one large Indian center which could centralize and actually multiply all available services. Many people are presently working toward that goal.

METHODOLOGY

There does not exist a comprehensive list of the names of all Native Americans residing in the metropolitan Detroit area. It was therefore impossible to obtain a truly random sample; consequently, purposive sampling was employed.

Early in the project, lists of names and addresses of Indian residents were obtained from four sources: the membership list and newsletter mailing list of the North American Indian Association, Inc., the mailing list of Associated Indians of Detroit, and a list from the Department of Social Services' office of Urban Indian Concerns. A total of 295 names was collected. As the interviewing progressed, we were often given additional names by the Indians themselves. These names too were included in the sampling census.

All interviewers working within specific geographic areas were given index cards bearing the names and addresses of Native Americans residing only in that specific area. As many people as could be located in the four weeks available to us were interviewed. The final sample consists of 105 individuals.

Semi-structured interviews were conducted throughout August and early September. All interviewers carried out either personal interviews or

telephone interviews. In only a very few instances was the direct mail technique utilized and then usually at the request of the respondent. The procedure was to interview either the household head or the spouse as long as that individual was Indian.

A rough draft of the final questionnaire was developed by Larry Martin and Joann Morris. It was submitted for inspection to a group of Indian people present at a meeting specially called to discuss Indian education. A number of suggestions were offered and incorporated into the final draft. (See Appendix A of the complete report.)

The interview consisted of thirty questions. The first fifteen items elicited general demographic data about the individual. The final fifteen were either open-ended or forced-choice questions, and related directly to the matter of establishing an Indian school in the Detroit metropolitan area.

Weekly contacts were maintained with the research assistants. As finished questionnaires were turned in, they were checked for completeness. If answers to particular questions were unclear or not received, attempts were made to recontact the respondent. If that failed, the individuals' response to that particular item had to be classified as Information Not Received.

All responses to the questions have been categorized and each respondent's answers itemized accordingly. (See Appendix B of the complete report for a thorough analysis of all responses given by the 105 informants.)

A more generalized breakdown was typed and mailed to each respondent along with a letter thanking them for their help.

DETAILED FINDINGS

A total of 105 Native Americans were interviewed, 38 males and 67 females. Almost one-half of the respondents (51) resided in Detroit while the remaining 54 were from outlying areas. Included in the sample were people as young as sixteen and as old as seventy-eight. The average age was 41.

Although the majority of Indians interviewed were not born in Michigan (79 out of 105), it appears that once they settle here, they remain and become a very stable group. The average length of time as a resident in the tri-county Detroit area was 23 1/2 years. The majority (73 out of 105) were also married.

Twenty-one different tribal nations were represented in the sample population. Slightly over one-third of the respondents were Chippewa. The Mohawk and Oneida nations were also well represented. All respondents were Native Americans, over one-half (58) claiming to be full bloods. Among the married respondents, the majority (41 out of 73) did also marry Indians.

Among the 80 informants having children, there was an average of three children per family. The total number of pre-school age children involved was 36. The total number of school age children involved was 100: 69 in grades 1 - 8, and 31 in grades 9 - 12.

The educational level achieved by the parents was also tabulated. Among the 73 married respondents, where both parents were still in the home, 29 (40%) reported an education equal to their spouse. In 26 instances, the father's education was reported as higher, and in 18 cases the mother's education was higher. The majority of Indians interviewed (73 out of 105) did not attend government-run Indian schools.

An attempt was made to determine whether or not the younger generation is receiving more education than their parents did. Automatically, however, in completing such a tabulation, 21 respondents could not be included since they had no children. Another group of 38 had to be excluded because their children were still too young to be able to determine whether or not they would eventually surpass their parents' education. However, in 31 cases out of the remaining 42 for whom full information was given, in fully 74 percent of the cases, the data did show that the children had indeed received a higher education than their parents. In the Touche, Ross and Company report, the suggestion was made that among the younger generation, education seemed to be increasing in importance.[7] We are able to offer some verification for this theme; yet it must be given cautiously since our eventual sample size (42) was so small.

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[7] Touche, Ross and Company, p. 46.

The average monthly income was calculated to be $559.02. The primary souce of income was through the employment of one or both household heads. In ten instances, the family's income was reported as rather high since both parents were employed full time.

When questioned about their initial reaction to the words "Indian School," almost one-half of the respondents (51) replied with a positive attitude. Among 43, the initial response was more negative in that their first thoughts were of second-rate, government-run schools. After this question was asked (number 16 on the questionnaire), it was an integral part of each interview to explain thoroughly today's newer concept of an Indian school.

All interviewers were instructed to be sure to state that the new idea of an Indian school is one run by Indian people. At the new school, Indian children would have the opportunity to be together and to be instructed not only in regular academic subjects, but in Indian-oriented subjects as well. Indian teachers and Indian counselors would be employed in such a school. When asked if they would be interested in seeing such an all-Indian school somewhere in Detroit, the overwhelming majority (103 out of 105) answered yes. Eighty-nine of those 103 said that they were "very" interested in such a school.

Exactly one-third of the respondents (35 out of 105) believed that the Indian school should be begun as an elementary school. Twenty-six individuals asked that it be begun as a secondary school in order to catch

the drop-outs; while 19 others felt that it really should be begun at the pre-school level.

The subjects most often requested in the Indian school were Indian history, Indian languages, Indian culture, crafts, Indian singing and dancing, Indian art, and Indian religion.

Among the 105 Indian respondents, 47 felt that an all-Indian school board would be the best qualified to choose the type of subjects taught and books used. When questioned about who should be involved in the total planning of the school, a slight majority (56 out of 105) replied that only Indians should. The remaining 48 who responded felt that some non-Indians should also be included in the over-all planning.

The majority of respondents (66) did not feel that the studying of Michigan Indians should be emphasized; rather they preferred that all tribes be studied equally. An overwhelming majority (91) felt that both Indians of the past and contemporary Indians need to be studied, neither to the exclusion of the other.

Most Indian respondents (80) preferred that the school be strictly a day school from which the children return home each afternoon. Almost one-half (51 out of 105) felt that the Indian school once established should operate completely separate from the regular Detroit public school system. Another one-third, however, felt that it should remain combined with the regular school system. Many others were uncertain.

A variety of answers were received to the question of where the school should be located. In general, however, there were three categories receiving the greater number of responses. Sixteen individuals felt that the school should be near a large Indian population and/or in the inner city. Thirty-five respondents (one-third) preferred that the school be located in Wayne County, but further out from the downtown area. Thirty-six Indians (one-third) requested that the school be in the suburbs where more land is available.

Once the school was begun and if it received full accreditation, the majority of Indians (96) would send their children to such a school. If full accreditation was not received, however, only slightly over one-half of those interviewed (53 out of 105) would still send their children. Another 20 were uncertain, while 32 would definitely not send their children.

In the final questions asked requesting help for the school, fully 73 of the respondents replied that they would be willing to serve on the all-Indian school board. Another 88 claimed to be willing to volunteer at least a couple of hours per week as a part of the school staff. (A thorough listing of the detailed finds is presented in Appendix B of the complete report.

RECOMMENDATIONS

To summarize the finds very briefly, I think we can safely say that we have been able to demonstrate overwhelming Indian community support

for the idea of establishing an all-Indian school run school somewhere in the Detroit metropolitan area. We have also been able to offer other valuable detailed information regarding the type of school it should be. To recapitulate: it should start at the elementary level and offer courses in Indian history, languages, arts and crafts, culture, singing and dancing, and religion. The school should be planned primarily by Indians. The all-Indian school board should choose the subject matter and books to be used. Michigan Indians should not be emphasized but both past and contemporary Indians should. The school should be a day school separate from the Detroit Public School System and it should be located away from the inner city.

(The complete report ends with detailed information on the mechanics of setting up a school -- certification regulations, fire inspection information, building availability, etc. Anyone attempting to set up a school should study the complete report as well as its appendices.)

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